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**"The Church, Our Mother"**

# **The Catholic Mind**

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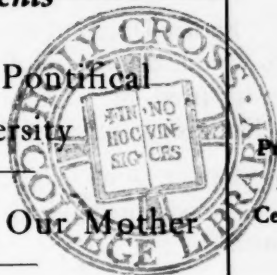
The New Pontifical  
University

The Church, Our Mother

Charity

Issued  
Every  
Two  
Weeks

Price  
5  
Cents



*This first issue of a new year, carries the recent Pontifical decision uniting the Biblical and Oriental Institutes with the Gregorian University into a Pontifical University. The second article is the address delivered by the Rt. Rev. Archbishop of Cincinnati at the Eighth Annual Convention of the National Council of Catholic Men. The third article is a sermon on Charity, the virtue so badly needed in our daily lives.*

Volume XXVII, No. 1

January 8, 1929

**THE AMERICA PRESS**

New York, N. Y.

# **The Life and Letters of** **Walter Drum, S.J.**

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v. 27

By JOSEPH GORAYEB, S.J.

"Father Drum, of whom Father Gorayeb writes so well, had for years drawn the fire of the enemy in his front-line warfare and had spent himself in relentless campaigning for his Captain, Christ.

"Father Drum's character was a dominating one and stood out imperatively in every gathering of men.

"He literally spent himself for Christ. He must be up and doing always, and of him St. Paul's words were splendidly true—'the love of Christ drives us on.' It did drive him on until 'taps' sounded and Christ's soldier stacked his arms, and the fever of life was over—and rest came."

—From the "Preface," by Francis P. LeBuffe, S. J.

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## The New Pontifical University

HIS HOLINESS POPE PIUS XI

*A "Motu Proprio" uniting the Pontifical Biblical and Oriental Institutes with the Gregorian University.*

IT is with gladness that we see brought almost to completion a deeply cherished design, and one that we have not ceased to further with fatherly and unflagging interest. We mean the new building which, in our Letter *Ea inter* of May 5, 1924, We ordered to be erected for the use of Our Gregorian University. Of such importance did We deem this structure, that We had a gold medal struck to commemorate the laying of the first stone in that same year.

As We intimated in the same Letter, it was fitting that this school of learning of Our venerable city—an institution to which for nearly four centuries the younger clergy from nearly all parts of the world<sup>1</sup> daily flock in growing numbers—should have an abode fully suited to the dignity of its office and function, to the number of scholars, to the increased staff of professors, and duly equipped with the helps conducive to instruction and study.

To foster the growth of this Academy of Ours, not merely were We at pains to erect a suitable building, but like Our Predecessors it is Our desire to complete it to the last detail, that it may prove to be a university of all ecclesiastical studies in a true and adequate sense, and fully adapted to the needs of Our times.

Wherefore, after long and serious weighing of the matter, We judged it advisable to join by the tie of a closer bond the two Institutes, the Biblical and the Oriental, with the Gregorian University. Herein the chain of circumstance, through the guidance of Our Predecessors, seems to have led the way to the happy issue of Our purpose. For not without the design of God does the distinction belong to Our venerable city of possessing a Pontifical University, that deserves the patronage and fully meets the expectations of the Apostolic See.

<sup>1</sup>*Quem in aliam*, Dec. 18, 1923.

## ORIGIN OF BIBLICAL AND ORIENTAL INSTITUTES

The authorities of the Gregorian University themselves, clearly realizing the importance and the dangers of Biblical and Oriental studies in Our day particularly, could not fail to understand that new exigencies could not be met adequately in the ordinary classes of exegesis, introduction, and Oriental languages. Hence as far back as 1908, under the auspices of Our Predecessor, Pius X of happy memory, they established an advanced course for the explanation of Sacred Scripture, to pave the way for the founding of a new Faculty. But so comprehensive was the compass of the plan, so many aids did it require in the teaching body and in the studies, both to advance the courses of instruction and to forestall the dangers hostile to faith which were threatening from schools steeped in the poison of rationalism, that Our Predecessors decided to found a special Institute under their own immediate protection and care. Their aim was that "in the city of Rome there should be an institution of higher studies dealing with the Sacred Books,"<sup>2</sup> where chosen young men from the seminaries of Rome and of the world might be trained, and they in turn "with the warrant of soundness and truth of doctrine"<sup>3</sup> might with security interpret the Divine Books.

Hence it was that Pius X of holy memory realized what Leo XIII had long before planned, but could not finish. By his Apostolic Letter *Vinea electa*, issued May 7, 1909, he opened in Rome the Pontifical Biblical Institute and gave it a fitting home, wisely providing for its guidance by laws which thereafter "could be altered and perfected, as the circumstances of the times or practical experience might dictate."<sup>4</sup>

In the same way Our immediate Predecessor, Benedict XV, weighing the present needs of the Church and all peoples, and desirous of hastening the day when there should be "one fold and one shepherd," with the aim especially of winning back the Oriental nations to the unity of the Church, in his Letter, *Orientis Catholici*, October 15, 1917, published *motu proprio*, decreed the establishment in Rome

<sup>2</sup>Pius X, *Vinea electa*, May 7, 1909.

<sup>3</sup>Pius X, *Scripturæ Sanctæ*, Feb. 23, 1904.

<sup>4</sup>Benedict XV, *Cum Biblia Sacra*, Aug 15, 1916.

of the Pontifical Oriental Institute, which We in the Apostolic Letter, *Decessor Noster*, issued October 14, 1922, confided to the care of the Society of Jesus, as Pius X had entrusted the Biblical Institute to the same Society.

The Gregorian University, true to the traditions of industry, bequeathed by men of a former day, applies itself diligently to the cultivation of Biblical and Oriental studies. For it has introduced new schools to meet the needs of the hour and of the Church. This is shown conclusively by the famous chair of "Controversy," which Blessed Robert Bellarmine long held and to which he gave luster. And it is well-known that this professor of the Gregorian University toiled assiduously in bringing back to the unity of the Church not only the Reformers, but Orientals as well.

#### WISDOM OF UNION

Therefore, since these two Institutes prove their vigorous life in flower and fruit, since besides a house at Jerusalem has been lately acquired to make the Biblical Institute complete in every way, We, to carry out Our purpose, resolve and decree of Our own accord, of Our certain knowledge and on mature reflection, that the Biblical Institute and the Oriental Institute be united with Our Gregorian University, and We actually so unite them, in such wise that those two Faculties, together with the Faculties of the Gregorian constitute a single Pontifical University of ecclesiastical studies but with the proviso that both Institutes, the Biblical and the Oriental, retain their independence and be immediately subject and amenable only to Us and to Our successors.

The serious importance of this union, and the many advantages to be hoped for therefrom, no one surely will fail to see. For so wide is the training and learning required of those in Holy Orders in times like Our own, that these Institutes taken singly, no matter with what helps they are supplied, unless with cooperation and aid from without, can with difficulty, or not at all, attain the end which the Church has in view, namely the advancement of the sacred sciences and the eternal salvation of mankind. Now from the union just described, this advantage, first of all, will arise that the professors of the different branches will find intercourse more ready and frequent, and their toil more

united. Besides, they will be able more easily to write commentaries, periodicals, and books, if they consult together and combine their endeavors. Moreover, this union will prove no less a gain to the students, who attend one of these schools. For those who pursue special studies, will be able also to hear the professors who lecture on what are known as fundamental and general subjects, and can be aided by their suggestions. The students again of general subjects, who are preparing to teach them eventually, can consult a specialist in any branch, in which they find it necessary to make some detailed study. Then, too, the house at Jerusalem will open its doors to all the students, without distinction, to their no small profit. Again, since a large well-equipped library is a great, nay an indispensable, help in study, for this reason, too, this new fusion will offer no trifling advantage. The three libraries, though in different places, can be thrown into one, so far as the use of them is concerned. They will thus form a single complete storehouse of ecclesiastical learning, and of the branches akin thereto. The books will be the more readily accessible to professors and students alike, if three catalogues of the three libraries be available in each of the Institutes; and We can indulge the hope that the three Institutes will be enabled more generously and zealously than heretofore to enlarge their several libraries, each in its own department.

Thus far We have briefly set forth Our views touching the method, in which the three divisions of the University, like members of one body, ought to work together for a common end. A more detailed explanation is left for special rules to be laid down as occasion shall require. Our pleasure at present is to confirm and, as far as it necessary, make complete the rights and privileges of each part.

#### CONFIRMATION OF PRIVILEGES

First of all, the rights and privileges, which Julius III, Pius IV, Gregory XIII conferred on the Gregorian University, which Leo XII confirmed after the restoration of the Roman College to the Society of Jesus, which Pius IX increased, Leo XIII further enlarged and confirmed, which We Ourselves bestowed at the beginning of Our Pontificate, all these by this Letter issued of Our own accord We con-

firm and ratify in favor of the Gregorian University, combined with the two Institutes.

Specifically, that it may be clear to evidence that nothing is dearer to Our heart than to spur on with fresh incentives Our beloved youth in the diligent prosecution of their studies, We again, and in express terms, authorize the Gregorian University to confer all the academic degrees in philosophy, theology, and canon law—as has been laid down in the Letters and decrees of Our Predecessors and in Our own—on those, who obedient to the guidance and direction of the professors of the University, have applied themselves to the study of these subjects, and on examination have been judged worthy of these degrees.

Now, though adequate knowledge of these branches is not lacking to students, who have successfully completed the entire course of philosophy and theology, either in the Gregorian University or in some other institution at Rome or abroad, yet they lack the advantages, for becoming eminent teachers or writers, that go with a fuller knowledge of sources, with more frequent practice in research, with wider experience in individual effort, with the higher studies which are styled “courses leading to a professorship.” Therefore, it is Our wish and desire that those select youths, who are destined to hold the office of professor in seminaries, especially where academic degrees are conferred, be sent to the Gregorian University and to the Institutes affiliated therewith. Wherefore, We again empower the Gregorian University to confer the degree of *Magister aggregatus* (aggregate professor) in the faculties of philosophy and theology on all those who shall have followed these courses, keeping intact the conditions which have been prescribed by the Sacred Congregation of Seminaries and Universities in a decree enacted on the twenty-third day of June, in the year 1922, the first of Our Pontificate.

Finally, We again with fatherly solicitude praise and approve the department of “advanced religious training” for laymen in the Gregorian University, a course happily begun in the year 1918 and enlarged in 1927 to second “Catholic Action” more effectively. We exhort those loyal sons of Our Mother the Church, who among the laity wish to exercise the Christian apostolate, to attend, in the largest number possible, classes so well suited to our times, and endeavor to steep themselves to the core in Catholic teaching.

By the use of these rights and privileges, and by fidelity to that plan of studies which the experience of centuries has sanctioned, the Gregorian University will duly discharge its function of bringing it about that laymen, and still more, the younger clergy and priests, will imbibe together with sound doctrine after the mind of Aquinas the spirit that breathes at Rome.

#### NEW POWERS

As regards the Biblical Institute, since it is ruled now wholly in accordance with that ordination which the Apostolic See desired, We are resolved to renew, and even to add to all the rights and privileges which Our Predecessors and We Ourselves have bestowed upon it. Hence, let the Pontifical Biblical Institute, as was provided in the Apostolic Letter *Vinea electa*, which founded it, "depend directly on the Apostolic See," and let it be henceforth wholly independent of the Pontifical Biblical Commission.

Desirous of enlarging the concessions made to this Institute by the Apostolic Letter, *Biblia Sacra*, of August 15, 1916, in view of its present status, in order that students may more readily prepare for academic degrees in the Institute itself by following the regular courses, We grant to the same Pontifical Biblical Institute the power of conferring the usual degrees of rank and dignity, as also that of the doctorate in Biblical science, on those who have duly completed the course of studies there and who, on examination, have been deemed worthy and eligible.

However, by this grant of Ours, the right and power is not withdrawn from the Pontifical Biblical Commission of conferring, in accordance with its charter, academic degrees of this sort on all those who wish to present themselves to that body for examination in Biblical science.

We desire at this point to repeat the exhortation We addressed to Ordinaries and to Superiors of Orders, and of Religious Congregations, in Our *motu proprio*, *Bibliorum scientiam* of April 27, 1924, in which we urged them to send their subjects to the Biblical Institute.

Furthermore, in favor of Our Oriental Institute We confirm its privileges and rights, especially of conferring degrees in Oriental studies, an authority granted by Our Predecessor, Benedict XV, in his Apostolic Letter, *Quod Nobis*, of September 25, 1920, as likewise by Ourselves.



We mention expressly, however, the recommendations set forth in Our Encyclical *Rerum Orientalium*, immediately preceding this present one.<sup>5</sup> These prescriptions We again urge and confirm, in the certain conviction that this Institute will help greatly to recall speedily the Orientals to the center of unity.

To conclude, We cherish with a grateful heart, those beloved sons, who have lent Us their timely aid in carrying out Our designs, and We doubt not that hereafter all Our dutiful children will help Us to carry to a happy issue the work We have begun.

We confirm and ratify by Our command all the prescriptions contained in this Letter issued *motu proprio*, anything to the contrary notwithstanding.

Given at Rome from Saint Peter's, on the thirtieth day of September, feast of the matchless Doctor, Saint Jerome, in the year 1928, the seventh of Our Pontificate.

PIUS XI, POPE.

## The Church, Our Mother

RT. REV. JOHN T. McNICHOLAS, O.P., S.T.M.

*Address delivered on November 18, by the Rt. Rev. Archbishop of Cincinnati, at the eighth annual convention of the National Council of Catholic Men, and reprinted from the "Catholic Telegraph."*

THERE are many responsibilities resting upon our Catholic laymen today. One of their urgent duties is to acquire a fuller knowledge of the teachings of the Catholic Church. The more they know the Church, the greater is their love for her. This growth in love does not mean that they make the Church wholly Divine, to the exclusion of her human side. The Church can be as human as men are human; but an element of the Church is always Divine because the Holy Ghost dwells in her and will abide with her forever, according to the promise of Christ Himself.

### THE CHURCH OUR SPIRITUAL MOTHER

The more one enters into the mind of his own gentle, solicitous, self-effacing mother, the more he is compelled

<sup>5</sup>See *Catholic Mind*, November 22, 1928.

to love her. He may, indeed, be conscious of her human limitations and human weaknesses; but that does not diminish his love, because he finds in her so much to love. It is the same with our spiritual Mother, the Church. She has her human limitations, her human weaknesses, because she is made up of human individuals. Our knowledge of these in no way lessens our love, but on the contrary makes our approach to her all the easier. Her Divine vitality, which comes from the Holy Ghost, makes her the sanest, most benign, the most compassionate Mother that the world has ever known. Every true son knows and loves his mother. Too often, however, he knows her fully and appreciates her life's work at its true value only when it is too late. We, the sons of the Church, have known and loved our spiritual Mother from infancy. We have taken her love, her care, her forbearance, her mercy, as a matter of course. It may be because a son feels that his mother is his very own that he sometimes seems to care little whether others have regard and affection for her. There may be even a certain unwillingness to share her with others. Perhaps it is something akin to this which makes many Catholics so indifferent to the attitude of others toward the Church. They, in truth, regard her as their very own. Under ordinary peaceful conditions of life it may be said that Catholic men as a rule are indifferent to the love or to the hatred felt for the Church by those not of the Faith. It is a cold and indifferent son, however, who does not resent, to the inmost fiber of his being, a positive insult offered to his mother, and still more a vile calumny uttered against her. Neither nature nor grace imposes silence or inaction on the son who with his own ears hears these slanders and with his own eyes sees the evidence of them.

#### THE MOST SACRED THING

I speak for every priest and for every true Catholic man and woman of this diocese, when I say that the most sacred thing in all the world to them is their holy religion. It means to them an organized government, founded by Christ Himself, to regulate the intimate personal relations between God and man, and to determine those public acts of homage by which God's supremacy and man's dependence are acknowledged.

In our sister republic of Mexico we see men today, as in the ages of faith, dying cheerfully for their religion. Men who in times of peace were, perhaps, seemingly indifferent to their Mother, the Church, have arisen gloriously in the red days of persecution to give freely and gladly the supreme offering of their lives as proof of their love.

Those not of our Faith can form a judgment of our knowledge or of our ignorance of the Church; they can disagree with us, in whole or in part, regarding her claims; but it seems almost impossible for them to understand our love for her. How can one love an abstract thing as we love the Church? What is the magic spell, or hallucination of superstition, that comes over us and makes us, in the eyes of many, fanatical in our love for the Church, especially in times of crisis? It seems so difficult to communicate our point of view of the promise of God that the Holy Ghost shall dwell, not in each individual to assure him of Divine guidance, but in His Church, as a corporate body, "even unto the consummation of the world!"

We love the Church because she is our spiritual Mother and because she is the living bond between ourselves and God. We love the material home in which we live. We love our country, which gives us protection and guarantees to us opportunity and freedom, with a love which in crucial times knows no bounds.

#### ATTACK ON CHURCH DEEPENS OUR LOVE

Our love of the Church has been deepened and rendered more ardent because of a recent crisis in which her fair name has been foully blackened. The Catholic Church has been held up to men as an object to be hated and feared. She has been described as anti-Christ, the epitome of all evil. She has been scorned as an alien, incapable of assimilating American ideals and as awaiting only the opportunity to effect the destruction of American institutions. No clean-minded man could think—much less could any decent man give expression to—some of the things that have been broadcast about our sweet and tender Mother. I speak for the priests and for the Catholics of this diocese, when I say that I know the Catholic Church to be a most ennobling and supernaturalizing influence, incapable, as a corporate entity, of directing men to do wrong. Any in-

dividual member of the Church may sin and may mislead others; but we challenge the whole world to prove that the Catholic Church is a teacher of evil, that she leads men away from God, or that she directs her members in any other ways than those of truth and love. The Catholic Church that men today scorn and ridicule and hate does not exist. It never has existed. It is but the degenerate creation of a perverted imagination and of a judgment that is not informed. All would be compelled to hate the Church, if she were, in truth, what she has recently been represented to be.

I speak with no bitterness, but only with the deepest grief that our loving and most tender Mother should have been so malignantly misrepresented. I ask every priest and every Catholic man of this jurisdiction to be calm and patient under this ordeal. Let no intemperate words pass our lips. Let no uncharitable judgment find lodgment in our minds.

#### CHURCH NOT PARTISAN

I speak officially, when I say that the Catholic Church in Cincinnati is interested in no political party nor in political candidates of any party. It experiences no disappointment because of the defeat of one party; nor does it rejoice in the victory of the other. The Church is committed to no form of government, but willingly lives under every form, and as a duty supports all legitimate civil authority, by whatever party it is exercised. In our form of government the choice of the people means for us a representative and agencies endowed by God with Divine authority in the civil order, to which we owe unswerving loyalty. To the President-elect of the United States, to the Governor-elect of this State, and to the other officials of the city, State and nation, I can give the assurance that the Catholic citizens of this jurisdiction will show a respect for the Divine authority vested in them which will be surpassed by no other group.

#### SCORES CALUMNIATORS

As a Bishop of this diocese I protest with all the power at my command against the attack made upon the religion which controls the consciences and the lives of my people.

That religion is dearer to us than any earthly mother; that religion is the most sacred thing we have in life. We live in our holy religion, and we shall die in it with the hope of an eternal reward. Those who wantonly attack it, those who knowingly misrepresent and calumniate it, are guilty of an infamy which debases their minds and hearts to the lowest depths of degradation.

#### PROTESTS AGAINST MISUSE OF MAILS

I protest especially, as a Catholic Bishop and as an American citizen, against making the United States mails an agency to attack my religion. Some way ought to be found to prevent the use of the United States mails for the purpose of attacking any man's religion, and this especially during political campaigns, when unprincipled politicians of all parties are willing to make use of any means, however infamous, to gain votes.

As an American citizen I protest against the insinuation made that my Church, because of a Catholic candidate, or for any other reason whatsoever, in any way attempted to control my political affiliations or to give me the slightest indication as to how I or any other Catholic citizen of my jurisdiction should vote. This is not the province of the Church. It is not her affair. I wish, as a Catholic Bishop, in the interest of religion, to protest against any party that is willing to be the beneficiary of attacks on any man's religion. God forbid that I should ever be silent in this community if the religion of any man not of my Faith were attacked, and if our Catholic people were asked not to vote for him because of his religious belief. Nor can I remain silent when my religion is attacked. Any party is worthy of condemnation which either seeks to gain votes through attacks on religion or, by remaining passive, is willing to be the beneficiary of them.

#### GRATITUDE TO FAIR-MINDED NON-CATHOLICS

I feel it a duty, in the name of the priests and people of this jurisdiction, to express our great sense of gratitude to the thousands of newspapers which in their editorial columns have condemned all attacks on religion during the recent political campaign. It is most consoling to Catholics

to know that ten to eleven millions or more non-Catholic voters gave evidence at the polls of their refusal to believe the calumnies so freely circulated against the Catholic Church. I say again that it is a matter of little or no interest whether or not a Catholic be President of the United States. But it is most outrageous that the candidacy of a Catholic should bring about such a vigorous attack upon his religion.

#### INTOLERANCE DUE TO IGNORANCE

I venture to think that ninety-five per cent of this outburst of intolerance is due to ignorance. I like to think that perhaps not one per cent of those who, in our section of the country, took an active part in the campaign against the Catholic Church did so out of pure malice. As a representative body of Catholic men are we not responsible in a large measure for the ignorance of our fellow-citizens regarding our religion? May I put this pointed question: How many hundreds—not to say thousands—of Catholic men in this jurisdiction have seriously tried to inform those who ridicule and scorn and hate the Catholic Church in this diocese? Let us blame ourselves for much of the ignorance which is the prolific source of bigotry, and let us promise, with God's help, as the result of this convention, to make amends for our indifference and our neglect of our opportunities.

In conclusion, let me thank the tens of thousands of non-Catholics of this community who, in a sense of justice, have refused to condemn without investigation their Catholic fellow-citizens or the Church which is their inspiration. Let me also commend the priests and the people of the Church of Cincinnati for the great temperance and restraint they have shown under grave provocation. Let us continue in this spirit, but let us resolve that the Catholic Church shall be known, not as some imagine her to be, not as she has been described by her defamers, but as she is in reality. This is a work imposing a great responsibility upon all of us; one calling for measured words, temperate action, kindly thought and endless patience.

# Charity

TIMOTHY BROSNAHAN, S.J.

TO overcome ourselves and put order into our lives it should be one of the primary purposes of our efforts. The first principle of order and the ultimate source is a personal love of Christ and of those for whom His sacrifice of love was offered. Texts from Scriptures, the declarations of Christ and His Apostles might easily be cited in bewildering number to prove that the first and supreme and controlling law governing our relations to God and our fellowman is that we should love them, that charity is above all things and at the base of every virtue. "The end of the commandment is charity from a pure heart, and a good conscience and an unfeigned faith" (1 Tim. i, 5); "All the law is fulfilled in one word: Thou shall love thy neighbor as thyself" (Gal. v, 14); "if I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and if I should have prophecy and should know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing; and if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned and have not charity, it profiteth me nothing" (1 Cor. xiii, 1-3); "God is charity, and he that abideth in charity, abideth in God, and God in him" (1 John ii, 5); "If any man say, I love God, and hateth his brother, he is a liar" (1 John iv, 20); again "And this commandment we have from God: That he who loveth God, love also his brother" (*ibidem*) and so throughout the whole Epistle. (See the first Epistle of St. John and the thirteenth chapter of the first Corinthians.)

In thought, in speech and action we owe men charity, and by neglect in any of these we may sin grievously. In fact, a violation of charity in speech is often an offense against justice also, before obtaining pardon for which we are obliged to make reparation. We may not take a man's reputation or fame away any more than we can take his purse.

## JUDGMENTS

1. "Judge not, that you may not be judged. For with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again" (Matt. vii, 1); "Judgment without mercy to him that hath not done mercy" (James ii, 13); "Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another thou condemnest thyself" (Rom. ii, 1); St. John says even of Christ, "God sent His Son into the world, not to judge the world, but that the world may be saved by Him" (John iii, 17); "Therefore judge not before the time; until the Lord come who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God" (1 Cor. iv, 5).

2. The example of Christ and His saints. The woman taken in adultery (John viii). "He that is without sin amongst you, let him cast the first stone."

3. The conditions of our frail humanity. Nothing can be done so perfectly, that a flaw cannot be detected in it; nothing so purely, that it cannot be unfavorably interpreted by some one. The holiest and saintliest have not escaped criticism. Father Nadal tells us that St. Ignatius was criticized. It was said, "Father Ignatius ruled the Society like a tyrant"; one of his first followers spoke of him as a "malicious sophist"; "a Basque smeared over with adulations." St. Francis Borgia was criticized; one who wrote the history of his generalship, closes his last paragraph with the words, "With Francis dead, the Society of Jesus at length drew a free breath." Why even Our Lord was criticized. He was said to be a wine-bibber, a violator of the Sabbath, and a blasphemer. Our actions are like equations of the second degree, they admit of two interpretations. They are like pictures. Horace says: "This loves the darkness; this prefers to be seen in the light." Hang your bother—in the right light.

## CRITICISM EASY AND VAIN

It is the easiest, vainest, and most unprofitable thing to criticize others. If one possesses three characteristics he can become an expert in detecting and exposing the faults



of others. First, he must have acquired the habit of not looking within at his own soul; second, a buzzard-like habit of looking for carrion in every action; and third, a small vanity that feeds on its own presumed shrewdness in reading character. Strangers to the South are impressed by the soaring of the buzzard, by the ease and majesty with which it floats, rather than flies through the air, by the sweep and balance of his magnificent wings as it sails and circles in graceful curves against the wind. Yet its sole purpose is to discover carrion. From its airy height it looks down on the green earth, the beauty of sparkling streams, and rich foliage and wild flowers; but its keen eagle eyes sees nothing but carrion. Let there be a dead dog anywhere in the neighborhood, and these critics of the upper air gather and soar in circling curves of beauty above it, inhaling with pleasure the odor of it. Let the buzzard be a type of the man who uses his powers of observation and reasoning to discover defects and scandal; if at any time we have fallen into the fault of judging our brother to be a lobster, a clam, or something worse, let us quietly say to ourselves, "I am a buzzard."

Even if we are in positions of authority, it may be our duty to condemn the exterior action of our inferiors, but we can often excuse the intention. If the action is manifestly and deliberately sinful, we can compassionate the sinner for weakness, or strength of temptation. How much conflict before yielding; what trials of the mind! It was only the Pharisees whom Christ openly condemned, because they maliciously sinned against the light. Only when we know this of another, may we condemn him unqualifiedly; but this we cannot know until we can read the secrets of hearts. In our criticism of others we seldom, in fact never, possess data enough to pass a certain judgment. There are two classes of unreliable authorities; the forecaster of weather and the reader of character, and the more reliable of these is the weather prophet.

#### SPEECH

St. James says (Epist. iii, 2-8): "If any man offend not in word, the same is a perfect man. . . . The tongue is a fire, a world of iniquity. . . . Every nature of beasts, and of birds and of serpents, and of the rest is tamed and hath

been tamed by the nature of man; but the tongue no man can tame, an unquiet evil full of deadly poison." (Cf. also Eccli. xxviii, 10 sqq.). The control and right use of the tongue is the effect and sign of interior control over our thoughts, imagination and passions; as on the contrary a loose, unbridled tongue is the outward manifestation of interior disorder, of an unregulated heart, and of a mind and an imagination that are governed by passion. "Out of the abundance of the heart, the mouth speaketh" (Matt. xii, 34). In nothing do we show our character more openly than in speech. The conversation of a man, the subjects he prefers to speak on, the judgments he gives expression to, are all revelations of himself, an index of his ideals, his secret thoughts, his aspirations, his self-control, his abnegation, or his unmortified interior. (You remember Socrates used to lead on the young man whose character and ability he wished to discover, to speak freely.) As the maid-servant said to Peter, so it may be said to many in another sense, "Thy speech doth betray thee."

But St. James says further that the tongue is a fire. Just as a small fire may cause a great conflagration, so the tongue may be the cause of a world of iniquity. The contagious character of our thoughts and moods when expressed in words can be likened only to a spark of fire. We never utter an unjust, angry or improper speech that does not tend to diffuse and spread itself until it becomes an uncontrollable evil, scorching, burning, blasting reputations, inflaming the hearts and minds of others, withering their zeal or spiritual ambitions and firing their imaginations with disorderly passions. The faculty through which we can do the highest good in life, may, if uncontrolled, be an agent of the greatest evil. "By it we bless God and the Father," says St. James, "and by it we curse men. . . . My brethren, these things ought not so to be. Doth a fountain send forth out of the same hole, sweet and bitter water?"

#### A VICE OF OUR AGE

It is undoubtedly a vice peculiar to no age, but the age in which we live and the country in which we live by giving something of a sacred character to public opinion and freedom of speech has made it a prominent manifestation of the spirit of the world. And if we must always be on our guard

against "the spirit of the world," we must be especially on our guard against that manifestation of it which is peculiar to the age and country in which we live.

We should therefore, examine this subject of sinning by words, if not for the purpose of correcting the past, at least for safeguarding the future. Even though we may not have seriously offended by the tongue, there is a higher perfection in its use which we can aim to attain.

### OUR CONVERSATIONS

Our conversation with others, is it the conversation of Catholics watching an opportunity to implant seeds of virtue; is it the conversation of an adult who reverences youth, and scrupulously avoids even what theologians call the "scandal of the little ones"? Or is it the thoughtless, undignified and lax conversation of one who is only a grown-up child? What about our conversation about others, who have rights to reputation, character and good name, and whom we may not injure in these respects without violating justice and being obliged to reparation before we can receive absolution? We may not, of course, make the defects of others the subject of our conversation, we may not knowingly reveal an unknown grave defect of their lives or character without committing mortal sin.

Loquacity may be a source of great injustice and of injury to others. "The stroke of the whip," say Ecclesiasticus, "maketh a blue mark, but the stroke of the tongue will break the bones." Would you strike your brother, or wound him physically? Then, why should you strike him in his reputation or character, help to spread a report of him that will hamper him for years, that will close fields of work to him in which he might do great things, that will dog his steps wherever he goes, rendering the work of correcting his defects and reinstating himself in the legitimate esteem of his fellows a labor of Hercules. You have only spoken to one—a friend of yours. Yes, but your friend hath a friend, and your friend's friend hath another, and that other may have a bevy of them. You started the fire. *Nescit vox missa reverti*. The three black crows are as monstrous to-day as of yore. It ought to be possible to keep some things secret. Things are whispered abroad that ought never to be known. In fact one is sometimes afraid to sneeze at one

end of the city, lest the noise should sound like a clap of thunder at the other. The gossip and talebearer whose mind is so leaky that it is an unfit receptacle for anything like a secret, natural, promised or entrusted, whose tongue seems to move with frictionless ease in a ballbearing socket, and whose imagination embellishes all he sees or hears is responsible for many an enmity, for much bad feeling and misunderstanding. Unawares he is nearly always sowing discord. If he goes traveling he can be traced from town to town by the tales he leaves behind him.

### THREE KINDS OF BACKBITING

Uncharitableness in speech may be divided into backbiting and what in lieu of a more expressive name may be called "front-biting." The backbiter is generally at bottom a diplomatic sneak; the front-biter is usually impulsively frank, quicktempered and wanting in self-control. Of the two, men universally hold the backbiter to be the more detestable. There is an element of cowardly malice in his methods, whereas the man who flares up and gives you a piece of what, in his excitement, he calls a piece of his mind, is so luxuriantly honest that he needs pruning.

There are various ways of backbiting. There is the polite backbiter, the humorous backbiter and the legal backbiter.

There is such a thing as being polite and offensive. The Japanese are a very polite people. They say that even a Japanese coolie or rickshaw-runner will remove his straw hat before he begins to vituperate a successful competitor. But while scrupulously observing the external properties, he will not hesitate to proclaim publicly his conviction that the female relatives of his adversary's for several generations back, have not been models of virtue, or to express the hope that seven jackasses may some day sit on the grave of his adversary's uncle. So there are polite backbiters who, in temperate language and with placid mien regrets—always into the ear of another—that X or Y or Z who possesses many estimable qualities, does not possess a few more, especially such and such a virtue. He concedes to him some virtue, some character and some ability, but invariably qualifies his concession by noting some limitations. He poses as a student of character, makes his fellows the material for

study and the beneficiaries of his uncharitable conversation.

There is the pleasant backbiter who humorously, cleverly, with *bonhomie* and many a contagious laugh, apparently without malice, through sheer fun and a sense of the ludicrous will entertain you at any time with an account of what a fool that good fellow X, Y or Z makes of himself on this occasion or that. He is an agreeable person to recreate with, if it were not for the fact that we must confess our sins at least every once in a while.

Then there is the legal backbiter, who never maligns another, except under the forms of law. This one seems to think that because duty calls on us sometimes to declare the faults of others to their superiors, he may with impunity make his superior the recipient of every rash and unkind judgment he forms of others. He does not seem to realize that he is, if anything, more stringently bound to avoid misrepresentation or exaggeration when speaking of his fellows to those in authority, than he would be when speaking to his equals, since the harm of defaming an inferior to his superior inflicts a greater injury than does the defaming of him to a companion.

#### UNCHARITABLENESS TO SUPERIORS

Uncharitableness, especially defamation, becomes very grave when those in authority are the subjects of it. It is not merely the injury done to or ruin inflicted on the reputation of an individual that is to be deplored, it is the disrespect to authority and the consequent harm done to the administration of the social whole, large or small. The position of anyone in authority is in itself sufficiently burdensome. Charity ought to urge us not to render it intolerable, but rather by our courtesy, generosity and broad-mindedness, to show that we are his friends, loyal and eager to cooperate with him in rendering life agreeable and profitable, that we are ready to bear with him the burden and the heat of the day, that we are above the petty jealousies, the childish resentments, the selfish seekings of a crowd of politicians or a gathering of old women. There are two reasons why we should be warned against this form of uncharitableness. First, it is our national habit to ruthlessly criticize those who occupy public office, and secondly, one placed in

a position of superiority is exposed to "the fierce light that beats upon a throne," and as a consequence defects that would be unnoted in him as a private individual, assume in the eyes of the unjudicious an exaggerated importance.

### ACTIONS

Lastly let us be charitable in our actions, gentle and courteous in our manner, prepared to give mutual comfort and support, to bear with one another as they are obliged to bear with us, to assist one another by prayer and by deeds. "By this shall all men know that you are My disciples, that you love one another." The world does not love us; if we love not one another, we are truly wretched men. Love one another because we are all dear to our Lord, all companions of Jesus, each therefore, possessing some central trait of character which, if we will only discover it, is ground for mutual respect, reverence, and love; else God would never have chosen us to be followers of His Son. The coat of arms of St. Ignatius bears two wolves standing over a kettle or small caldron, and the name "Loyola" is, they say, a corruption of *loba y olla* ("the wolves and the pot"). The meaning of the crest is that the family of Loyola were so generous and hospitable that not even a hungry wolf was ever turned from the door. Surely no Christian should be wanting in kindness and generosity towards those of their own family, when even a wolf was welcome at the old castle in Guipuzcoa.

### PRAY FOR REIGN OF CHARITY

Let us pray, therefore, and work, that the day may dawn when charity, and universal charity shall lie like a shaft of light across our lives, and like a lane of beams from house to house, when we shall become blind, stone blind and stark blind to one another's defects, when we shall be "blinded and obdurate" in charity and sincere personal love of one another, because we are all children of the Heavenly Father and all companions of the same Lord Jesus Christ. Then may we hope to have God's blessing brooding us, fructifying a hundred fold our individual and collective efforts.